THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Āgamic Review.

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MAṆI-MEKHALAI.

(Continued from page 489 of No. 11 Vol. XI.)

CHAPTER XXII.

THE IMPRISONMENT.

As soon as the sun had arisen, those who came to worship the goddess of the temple and the divinity in the pillar, finding the prince lying there slain, went and informed the Sages in the Chakra-Vāḷa-Kōṭṭam; and they demanded of Maṇi-Mēkhalai if she knew ought of his death. She related to them all that had passed, whereupon they put the corpse and Maṇi-Mēkhalai under separate guards and went to inform the king as he sat in state, in his audience-chamber. The case was clear. The prince had been caught and slain in an amorous intrigue. This they represented to the king and comforted him by telling him of other princes* of his own royal line who had sinned and suffered in a similar way.

*These ascetic Sages relate to the king two stories of kings' children who had been punished for licentiousness. Of these the first is, "The History of Kagaṇdan's son".

After hearing all that the Sages had to say, the king calmly called one of his chief courtiers and said "Utaya-Kumaran whom I ought to have slain myself has been killed by

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This is as follows: in times by-gone, Parasu-Rāman (an incarnation of Vishṇu), came to the South with the intention of destroying all the kings that ruled there. But Durga warned the king whose name was Kāṇdan not to fight with him, but flee to some other city. He accordingly gave up the city to one of his warriors called Kagaṇdan saying to him "Parasu-Rāman has sworn hostility to none but kings. He will not war with thee. Gaurd the city till at the command of the Sage Augustya I return. Since thou art his guardian the city shall bear the name of Kāganti." Saying this he departed. Kagaṇdan, was thus installed, had two sons of whom the younger seeing one day a Brahmin women whose name was Marudi bathing at the mouth of the Kāviri, was enamoured of her and called her to come to him. She fled confounded saying to herself "Modest women at whose command rain falls, enter not into the minds of others. But my image has entered his soul. Therefore henceforth I am unworthy to light the Brahman's three-fold household fires. What can be the cause of this?" So with sorrow she turned away from her own door and entered the Demon Square exclaiming "Oh God I have done no fault against my husband; but my image has found easy access into another's mind; tell me of what fault this is the punishment. They say that it is thy office to tie with cords those that fail in their ascetic duties, and all other wicked persons. If thou dost not so bind me, is it because thou findest no fault in me?" To her thus piteously exclaiming, the "Demon of the Square" appeared and said "Oh innocent soul give ear!

"Ponder well the weighty saying of the truthful bard
She worships not the gods, but to her husband renders homage due,
So when she bids it rain, the rain shall fall;"

"But thou hast listened to false tales; to words that stir laughter, delighting in festivals where there is dancing with music and singing and hast surrendered thyself to the glamour of temple worship; and thus at thy command, no cloud pours down its rain, and thou hast lost the power that inflames others' hearts which all excellent chaste women possess. If

that stranger who, since he slew him without inquiry, has committed a grievous sin. But,

> The ascetic duties of renouncing Sages, and woman's chastity.
> Cannot exist if kings guard not as them befits;

So saying he decreed that his son's body should be thrown into the earth with the wheel of chariot upon it, in order that all

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thou wilt abandon these things I tell thee of, the cloud will listen to thy voice and pour forth its rain. I will not bind thee as I bind the women who follow their own hearts' imaginings. The king punishes in seven days those who have committed crimes; if within that time he does not punish, I shall do my duty." As the demon had said, within seven days that erring prince fell by his father's sword.

The second story told by these ascetics was "The history of the generous Merchant Dharma-Dattan" This merchant had a cousin whose name was Visākhai. The two were much in love with one another and often held pleasant converse together. People of the town seeing this began to spread slanderous tales about them and said we shall have a Gāndarva wedding here. Visākhai hearing this fled to the world's "Choultry" and said to the pillar-deity "I pray thee cause this scandal to cease." Accordingly, the pillar-deity uttered aloud with its divine voice the words "Oh dwellers in the town, she is utterly faultless". Hearing this the town-folks wondered and applauded her. But Visākhai said to herself if this divinity had not cleared up the mystery these people would never have ceased to doubt me. In a future birth I will become my cousins wife; but in this birth I cannot wed him. Saying this to her mother, she went into a nunnery and led an ascetic life. After this Dharma-Dattan offering greatful praises to the pillar divinity, left Kāviri-Pūmpaṭṭinam and settled in Madura, vowing that he would never marry since Visākhai was unobtainable. In Madura as a virtuous merchant he amassed a great fortune, attained the distinction of the "Margosa-Flower" and lived as a distinguished citizen till his sixtieth year. Then a Brahman came to him and said "Why dost thou live unmarried in this city? Hast thou not heard that the man without a wife can never reach the world of the gods whatever charitable works he may perform. Hasten home to thy city and get thee a wife." Accordingly Dharma-Dattan left Madura and came home to this city, Visākhai hearing of his

other kings might take warning, and know that one unworthy had been born in his royal line. He also commanded that the songstress Maṇi-Mêkhalai should be thrown into prison.

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arrival, without any hesitation quitted her nunnery and coming to him said "We know one another no more; where is the beauty that distracted us then. Thou art sixty years old and my once shining tresses are grey. In this birth for us, youth and love are no more. In another birth that I shall be thy spouse is certain:

"Youth endures not; the body endures not;
Stores of rich accumulated wealth endure not.
The world of the gods and children are not
Abounding virtue alone shall be ours.

Therefore on all sides bestow thy gifts." Accordingly he showed her all his wealth and together they employed it in works of charity. Meanwhile, she was going in the street, the elder brother of him who had been slain on account of Marudi beheld her, and becoming enamoured of her, raised his hand to take the garland from his own head intending to throw it upon her; but owing to her supernatural virtue the upraised hand was caught in the tufts of his hair and could not be disentangled. The news of this prodigy was carried to the king Kaṇdan, the father of the offending prince, and he in wroth slew his son. The king replied to these sayings of the sages "So far you have told me of vices of the olden time, but in our own days are there any such evils?" To this the Sages replied,

"Those who know the perfect truth in this whole world.
Declare that five things all men must abduce.
Toddy, and lies, and theft, and murder
And unrestrained lust,
Those that have abduced the last are free from the other four,
But those that are not free from lust are slaves of all, nor is their penance true.
Oh King of this wide earth, they fall
To tortures unbearable in hell."

After this the sages told him the sad story of his son's death.

CHAPTER XXIII.

THE RELEASE FROM PRISON.

After this by the kings command an old woman called Vāsaṇtavai who was a confidential friend of all, in the king's Harem, was sent for and administered consolation in her way to the queen. After her departure the queen concealing her grief at the loss of her son resolved in her mind that she would by deceit bring about Maṇi-Mêkhalai's destruction, and accordingly said to the king "Mighty Monarch, Utaya-Kumaran who was infatuated by the beggar-girl Maṇi-Mêkhalai was unworthy of the throne. It was befitting that he should meet with such a death. But Maṇi-Mêkhalai does not deserve imprisonment." The king replied "If that is your opinion let her be released." The queen then took Mṇi-Mêkhalai, into the palace and gave her a medicine which was to have the effect of destroying her reason, so that, the people of the town might torment her as a mad-woman. But as Maṇi-Mêkhalai had received supernatural knowledge of embodiments to come, was entirely unaffected by the maddening poison. The queen next bribed a wretched youth to enter Maṇi-Mêkhalai's chamber and disgrace her. But Maṇi-Mêkhalai aware of the wicked intention repeated a magic spell, by which her form was changed into that of a man, and the youth seeing as he supposed a man in the woman's appartments, into which no male could be admitted feared some great disaster and at once fled away. The queen then said "I will not suffer the girl to live who has caused my son's infatuation and death". So she cast her into a dark dungeon. But Maṇi-Mêkhalai repeated the spell by which she was able to live entirely without sustenence and so remained unaffected by her imprisoment. The queen was now subdued and falling at Maṇi-Mêkhalai's feet with many tears exclaimed "Forgive a mother who suffers anguish because of the loss of her son." Maṇi-Mêkhalai replied "In my last birth when Irāgulan, my husband, whose mother was Nīlapati, died

by the bite of a serpent, I in despair threw myself into the flames. Then:

"Why weepest thou for the young prince?
Oh damsel as a flowerlet sweet, this befits thee not.
Is it for the body thou dost weep or for the soul.
If for the body who bore it forth.
And left it in the burning ground?
If for the soul hard is it to discern.
The home which deeds performed, hath gained for it.
'Tis for the soul thou weepest but I ween
That every living soul deserves thy tear"

The Vidyādaran has slain thy son. I will tell thee for what evil deed he slew him. In a former birth the cook threw down the food, and your son therefore slew him. For that deed, in that birth, the serpent stung him and in this birth the Viñjayan's sword. She then related to the queen her previous history and concluded with these words "all these evils thou hast done to me; but in a former birth thou wert my husband's mother, and therefore to bring thee to the knowledge of the truth, I have stayed here, though by magic spells I could easily have escaped away. Hear thou the things that bring sufferings to men are five, lust, murder, drunkenness, falsehood and theft. Those who have cast these off are virtuous:

"Those that have slain anger are the truly wise
Those who flourish in the wide earth are those who shun the company of evil men.
Those who know the world,
Those who have relieved the fierce hunger of suffering ones,
Those who know how to assuage the sufferings of men,
Those who are full of ceaseless love to all mankind,
Those that understand the lessons of goodly wisdom."

So the queen enlightened by this teaching bowed down before Maṇi-Mêkhalai who said "Thou art the mother of my husband; Thou art the king's august spouse; it is not fitting that thou shouldst bow before me." So she herself, with love bowed down before the queen.

CHAPTER XXIV.

THE VISIT TO ĀPUTRAN'S LAND

Sittirāpati, the old grand-mother of Maṇi-Mekhalai hearing of the death of Utaya-Kumaran who had pursued Maṇi-Mekhalai and had fallen by the sword of the Viñjayan, and that Maṇi-Mekhalai was in prison, was greatly troubled in mind, and presented herself before the queen exclaiming "Oh great Queen, Mātavi hearing of the death of Kôvalan has forsaken her old immoral life and has gone into a home of ascetics while her daughter the dancing girl (meaning Maṇi-Mekhalai), has taken up a beggar's cup and goes from house to house soliciting alms. All this is mere laughable folly. Meanwhile, besides the death of Utaya-Kumaran, there is another great affliction which impends over the city from Māṇi-Mekhalai. I will tell you the story: Once on a day the king walking in a grove of trees saw a maiden of exceeding beauty, fell in love with her, and there enjoyed her society for a month, at the end of which time she departed. At that very time a Jain devotee possessed of miraculous powers came that way. Seeing him the king went and bowing down to him said 'a damsel dear to me as my life is somewhere hidden here, have you seen her? If so tell me'. That devotee replied 'I have not, now seen her, but I knew her in former days, she is the daughter of the king of the Nāga-land, whose name is Vaḷai Vaṇan whose wife is Vāsamayilai. Her name is Pīlivaḷai. When she was born, the astrologers said 'She would bear a child to the king of the Solar race'. This happened long ago, she is the damsel you seek. Her son will come to you, but she will return no more, do not be troubled. One thing more I will tell thee; on the day that the feast of Iṇdra is neglected, your city will be swallowed up by the sea, and this at the command of Maṇi-Mekhalai, the tutelary goddess. This is according to the curse of Iṇdra, and will not fail. Therefore believing what I say to be true, see that the feast of Iṇdra is duly kept each year, lest your city be

swallowed up.' So saying he departed. From that day forth all the inhabitants of this city have lived in trembling anticipation of the destruction, and I too am in dread, lest the divinity Maṇi-Mekhalai hearing that the maiden who bears her name is suffering here, should come to put an end to it. Therefore, that the goddess may be favourable, give up the dancing girl to me that she may return to my home." The queen hearing this replied:

"Drunkenness and lies and lust and murder foul
And theft are things that mighty souls reject.

But the life is an unclean one, for prostitution is thy cherished employment. This damsel shall not enter thy home; it is befitting that she remains with me." Now Mātavi hearing of the condition of Maṇi-Mekhalai, told the tidings to Sutamati and in distress they both of them sought Aṛvaṇa-Aḍigaḷ and told him, and together with him went to the queen to release her from her prison. As soon as the queen saw them, she rose up, went to meet the sage and bowed at his feet. He gave them his blessing saying 'May ye be blessed with wisdom'. They then placed him a seat of honour, washed his feet, and paid him all due respect, the Queen saying 'our good deeds have brought you hither, oh distinguished Sage:

Though thy words of wisdom never fail, mayest thou live
In this thine aged form for many a blesssd year!

He replied 'though I am still in this body, I am as a setting sun:

They are born, they are old, they suffer from disease,
And they are dead, so are men described.

He then taught her the twelve prime causes, the 'Nidānam', saying 'learn ye and cherish ever more virtue, thus live holily.' Afterwards addressing himself to Maṇi-Mekhalai he said 'after thou hast heard the religious teachings of the other sects, these too with all their developments, I will cause thee to understand'. He then rose to go. And Maṇi-Mekhalai rising bowed to him and said to the queen and the others 'forget ye not the words

of instruction which Aravaṇa-Aḍigaḷ has spoken, conduct yourselves in the way he has prescribed and since I remain in this city, they will daunt me with Utaya-Kumaran's name I will leave the city, will go to Āputran's land, with him will visit Mani-Pallavam, will behold the shrine of Buddha, will then go to Vañji and after I have beheld the matron deity (Kaṇṇagi) I will go everywhere performing deeds of charity. Take no thought for me for no harm can befall me.' Thus saying she respectfully saluted them and after the sun had set, in the evening she went to the Choultry, where she devoutly walked round the shrine of Sambāpati and the pillar deity, and then flying forth, went forth and alighted in the grove which is in the precincts of the city of the 'Virtuous King' who is Indra's son. There she rested and seeing a sage, she respectfully saluted him and asked 'What city is this, and who is its king?' The Sage replied 'This is Nāgapuram, (Nāgpore). Its king is the virtuous king son of Bhūmi-chaṇdran. From the time of his birth in this land rain has never failed; the earth, the trees, and everything else have flourished and yielded abundantly; and no living creature has suffered any pain.' Thus he uttered praises of the king.

CHAPTER XXV.

WITH ĀPUTRAN MAṆI-MEKHALAI VISITS THE MAṆI-PALLAVAM.

At that time the virtuous king together with his queen came into the grove and seeing the Sage called Dharma-Sāvagan began to question him:

> "Of virtue and of vice, of things eternal, and things that pass away
> Of sorrow and of the world where spirits dwell, of grief.
> Of birth from clinging desires, and escape from all desire.
> Of union with the lofy one, they asked him many things."

After that, "Who is this damsel here of surpassing beauty, who bears in her hand a beggar's cup, and asks for alms?" they asked. A courtier standing near respectfully replied "She is

one that has no equal, formerly I went to Kāvirip-Pūmpaṭṭinam to visit my friend Kiḷḷi-Vaḷavan and there Aravaṇa-Aḍigaḷ told me her whole history, this is the self-same damsel." Then Maṇi-Mêkhalai addressing herself to the king said "the cup that was in thy hand is now in mine, it would seem that your prosperity has bewildered you. What have you done? You must go to Maṇi-Pallavam and see the shrine of Buddha, or you cannot know the story of your former birth. Therefore, oh King, come thither with me." So saying she rose and passing through the air before the setting of the sun she alighted at the Maṇi-Pallavam, walked in worship around it, and beheld the shrine of Buddha. That revealed to her her former birth. While she stood there wrapped in amaze, the virtuous king leaving the grove and entering the city, came to his mother who had nursed, and asked her to tell him the history of his life, hearing which he was troubled and feeling disgust at his royal estate, announced his determination to renounce it and become an ascetic. His councillor called Janamittiran came forward and bowing before him said "Oh King mayest thou live happily, listen to my words, before thou becamest king of this land for twelve years, it was without rain and famine devastated the country. At that time in the midst of this suffering people, thou camest and all things have revived, and prospered under thy dominion. All living creatures have ceased to sorrow, and lived happy lives. If thou shouldst depart all living creatures like an infant, torn from its mother's bosom, will bewail their lot. If thou shouldst abandon the world, thus situated, desiring only thine own profit, it will be an unbefitting act.

> "To think nothing of his own life, cherishing others' lives,
> Is the virtue prescribed to the Lord of living men".

The King hearing this said "I have an unquenchable desire to visit Maṇi-Pallavam and worship the shrine. Therefore, I will go thither and return. For one month it shall be thy duty to rule and guard this city." So saying, he set out and

reaching the sea-shore embarked in a ship and sailed to Maṇi-Pallavam. Forthwith Maṇi-Mêkhalai came and taking him with her, went round the island, and showed him the sacred shrine where men are taught the story of their former birth. The King beheld it and worshipped, and while he was so doing it revealed to him all his former embodiment. He then praising the Chiṇtādêvi who had given him the unfailing cup arose and with Maṇi-Mekhalai went towards the South-west and remained in the shadow of a laurel tree on the bank of the Gōmuki. Then, Tīvatilakai aware of their presence came and said "Oh great one who didst relieve the pressing griefs of men, bearing in thy hand the cup that gives them food, these are the bodies of the nine merchants who died here; hearing of thy death when after having forgotten thee, they left thee alone on this island and sailed away, but remembering thee returned. Their companions hearing of their death also themselves died. Under the sand heaped up by the waves, beneath the shade of that laurel tree, reposes thy former body. Thou didst destroy thy life grieving for thy own life and so didst destroy the lives of others who came here the day after. Thou wert then no King but a murderer." She then turned to Maṇi-Mekhalai and said "The sea has swallowed up Kāvirip-Pūmpaṭṭinam, I will tell thee why. Pīlivaḷai, daughter of the King of the Nāga-land, together with the child she bore came to this island, and went round the shrine worshipping and praising, and then Kambaḷa Chetti came in his ship to the island, and Pīlivaḷai came to him and said "This is the King's son; take him to his proper home"; and so saying she placed the infant in his arms. He greatly rejoicing re-embarked, but his ship was wrecked. Some on board escaped and went to Kāvirip-Pūmpaṭṭinam and told the King of the loss of his son. Hearing that, he was overwhelmed with grief, and went wandering on the seashore, and so he forgot to celebrate the feast of Iṇdra, and so the goddess Maṇi-Mêkhalai was wroth and cursed the city. According to her curse the sea swept over it and the King departed to another land. Aṟavaṇa-Aḍigaḷ with Mātavi and Sutamati without any

difficulty had reached the city of Vañji." When she had gone the virtuous King dug up the sand on the shore and seeing the bones of his former body was overcome with grief. Maṇi-Mêkhalai comforted him, gave him needful spiritual instruction and sent him back to his city. She herself passed through the air, and went to the city of Vañji.

CHAPTER XXVI.

MAṆI-MEKHALAI ENTERS THE GREAT CITY VAṆJI.

When Maṇi-Mêkhaḷai reached the city of Vañji she was filled with desire to see Kaṇṇagi and her father Kōvalan and accordingly went to the temple and worshipping Kaṇṇagi said "When your husband died, you knowing it did not die with him, nor perform the rites pertaining to widowhood; but in your wroth you destroyed the city of Madura; I pray you to tell me the reason why". The matron goddess Kaṇṇagi replied "Unable to endure my grief for the death that befell my lord, I began to destroy Madura by fire, then Madurā-pati, the goddess of that city, appeared before me and said 'The suffering you have now endured is the punishment of a crime committed in a former birth, I will tell you of this: In former days Vasu, King of the city of Siṅgapūram in the land of Kaliṅga, and Kumaran, King of Kapilapuram, quarrelled and fought with one another. At that time a man who was selling merchandise in the bazaar-street of Siṅgapuram together with his wife was seen by Bharatan who was employed in the same city and had a spite against him. This Bharatan denounced that Saṅgaman as a spy of the enemy; and so without having committed any fault Saṅgaman was slain by the King. His wife's name was Nīli. She overwhelmed with grief for her husband's murder, rushed to the crest of neighbouring mountain, resolved to throw herself down and die. Dying she uttered this imprecation 'may those who have caused this sorrow suffer for it in another birth. That Bharatan was born again as Kōvalan. Through that sin ye have suffered. Each one must expiate the evil deeds one has

wrought in one birth by the sufferings of the next.' Hearing this my anger was still not appeased and I caused the city to be consumed with fire. On account of the good deeds we had done, I and my husband have become gods, and as such are worshipped here. When our good deeds have been fully recorded and have been exhausted we shall yet doubtless have to expiate the sins wrought in anger. Thus born again and again, when our merits are exhausted we shall expiate our sins; and when these have been exhausted, born again and again our virtues will be rewarded, thus we pass through the troublesome sea of changing embodiment. At the last in the country of Magada and in the town of Kapilai the sun of Buddha shall arise, and under the Bōdhi tree he will be seated in glory, expounding the four fundamental truths * and the twelve subsidiary doctrines ‡, the truth concerning births and their cessations. When he has expounded those and when pure light fills the whole of this Chakra-vāḷam, we shall hear those words of teaching, renounce all and obtain Nirvāṇa. Because of our obtaining this reward is the virtue that we have acquired in praising together with your father the seven changes of Iṇdra revealed in the Buddhist temple of Kavirip-Pūmpaṭṭinam. It will be long before we attain that consummation. Ere that we shall have performed many supernatural works. Meanwhile hear thou the expositions of the leaders of all the differing sects, and finding none of them reveal the truth, thou shalt cling to the Buddhist faith." Hearing this Maṇi-Mêkhalai adored them and pronouncing the spell by which her form was changed she assumed the guise of a devotee, and departed praising the great city of Seṅkuṭṭuvan, the Chêra King who reigns over the renowned city of Vañji.

(*To be continued.*)

G. U. P.

* These are Birth (Misery), Cause of Birth, Removal of Birth or Salvation, and the Way for Salvation.—*Ed. L. T.*

‡ These are ignorance, action or conduct, knowledge or consciousness, dislike, cause, evil, enjoyment, desire, adherence or love, birth, creation and effect.—*Ed. L. T.*

THE CORONATION

Of their Imperial Majesties King-Emperor GEORGE V, and Queen-Empress MARY.

வாழ்க அந்தணர் வானவ ரானினம்
வீழ்க தண்புனல் வேந்தனு மோங்குக
ஆழ்க தீயதெலா மரனாமமே
சூழ்க வையகமும் துயர் தீர்கவே.

Hail to the Sages, to the Gods, and Kine all Hail!
Let drop the gentle rain, *the Sovran's days increase*
May Hara's name resound and all corrupt deeds fail
And let all these ills that afflict the world decrease.

In invoking the choicest blessings of the God of Gods on their Majesties, on the auspicious and joyous occasion of their Coronation, we repeat the very same prayer of our Lord Jñānasambandha which we recited on the happy occasion of the Diamond Jubilee of Victoria the Good, in commemoration of which it may be remembered our Journal was started *. Since then, another Sovereign, Edward the Peace-maker had reigned and had been gathered to the feet of the Lord. We have lived as such through two reigns, and under the most happy auguries, we are entering into a third reign of our Sovereign Lord King GEORGE V. Never before in the history of the world, had such jubilation been manifested on the coronation of a King, all the world over. Though it had been decreed that June 22 is not to be officially celebrated in India, yet the occasion was seized

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* *i.e.*, on the 21st June 1897.

on, in every nook and corner of India, by the people themselves and without any official promptings, and a most spontaneous and enthusiastic demonstration of their love and loyalty to the British Throne is the result. Our King Emperor is dear to us as the illustrious descendant of two great Sovereigns under whom we had enjoyed peace and prosperity. He has become dearer to us on his own account. For who does not remember his fervent appeal for greater sympathy to Indians after his return from India? And who does not remember his ardent desire to be crowned once more in the most ancient capital of India? Our hearts are glad to-day as are the hearts of millions all the world over, whether they owe fealty to the British Throne or not. This tremendous volume of Love, and Prayer for the prosperity of our Sovereign cannot but conduce to his great Good; for the King is ever the Soul of the people. We rejoice in the fact the Great God in his Supreme Mercy has entrusted us to the care of the British Throne. We rejoice in the fact that we have enjoyed the blessings of British Rule under the last two reigns. We rejoice in the fact that the present reign of our gracious Sovereign George V., begun under such good auspices will prove to us the most glorious of all. We rejoice in the fact that to day is the coronation day of our most August Sovereign. Our hearts are brimming over and over with joy on this the most auspicious event. We again once more send forth our fervent prayer to our Lord Siva, the Lord of all nations that He may bless him with long life and infinite wisdom and scatter peace and plenty throughout his vast dominions. We are beginning also a new year, and we invoke our Lod's blessing for our Journal and all its numerous readers!

THE CORONATION ODES.

I.

வாழ்த்தகவற்பா.

அன்னைவிக்ட் டோரியாள் அருமந்த மைந்தன்
மைந்தனே! ஆங்கில மரபின் விளக்கே!
சில்லாண்டு முன்னர் இளவரச னாகப்
பல்லா யிரமைல் பாறிவந் தெங்களைக்
கண்டனை, யெங்கள் நாட்டினைக் கண்டனை.
வினையும் பயிர்தான் முளையில் விளங்கும்:
அருளும் அன்பும் அற்றை நாளே
ஆண்டகை நின்பால் அமையக் கண்டேம்.
நின்மனை மேரி நீலவொண் கண்ணாள்
அன்னை தயையும் ஆர்வமும் பெற்றாள்
கற்பலங் காரி காதலி தன்னொடும்.
மாபிரிட் டானியா மந்தண மந்திரச்
சிஞ்சு மார சக்கரந் தன்னால்
தீவுதீ வாந்தரக் கோள்களை யெல்லாம்
நிலையிற் பெயராது நெடிது நடத்தும்
துருவனே யாயினை துரையே! வாழி!
இங்குவந் தெங்கள் இந்திய நாட்டில்
சக்கர வர்த்தி யாகவீற் றிருக்கும்
இதுவரை நாங்கள் பெறுதவப் பேறும்
இந்தநல் லாண்டின் இறுதியில் பெறுவேம்.
இந்தியா முழுவதும் ஒருகுடை யின்கீழ்
இதுகா றெவரே இனிதுற வோம்பினர்?
தந்தையெட் வர்டும் தந்தையின் தாயும்
பிரதிநிதி தன்னால் பீடுதந் தனர்கள்.
மன்னனை நாங்கள் மாலாக் கொள்வோம்.
அனைவோர்க்கும் தெய்வம் அரச னென்ப
தெங்கள் கொள்கை. எங்கள்கண் காண
இந்தியாவில் எழில்முடி யணிந்து
எங்களெல்லார்க்கும் பொங்குநனிமகிழ்ச்சி
அளிப்பதை நோக்கி அகமலர் கின்றோம்.

இனியே, நாங்கள்வே றல்லோம் நீவே றல்லை:
எங்கள் நன்மை உன்னுடை நன்மையே,
உன்னுடைப் பெருமை எங்கள் பெருமையே,
நீயே, பெற்றவிப் பேறெல்லாம் எவர் பெற்றாரே?
யாமே, உற்றவிச் சீரெலாம் எவருற் றாரே?
ஜார்ஜ் மன்ன! மன்னவர் மன்ன!
குடபால் பிறையின் வளர்கநின் ஆக்கம்,
வாழையடி வாழையாய் வாழ்க நின்மக்கள்
இந்திய நாடும் இங்கிலீஷ் நாடும்
இணையொத் தென்றும் எழிலுற
வாழி வாழி வாழிநீ டூழியே.

T. CHELVAKESAVARAYA MUDALIYAR, M.A.,
Professor of Tamil,
Pachchaiyappa's College, Madras.

II.

வாழ்த்தகவற்பா.

வாழ்கநீ டூழி வாழ்கநீ டூழி
ஆழிசூ ழுலகை யாளு மதிபநின்
செங்கோ லோங்குக செங்கோ லோங்குக
மின்னற் கொடிநேர் மேரி காதல!
தன்னிக ரில்லா ஜார்ஜ்பூ பால!
வாழி மன்னவ! வாழி மன்னவ!
இலக்குமி யென்ன விருந்து நாளும்
கல்வி ஞானங் கருணை யீகை
சாந்தஞ் செல்வந் தகவாப் பெற்றே
இந்து தேயத் திருக்கு மாந்தரை
அருமைச் சிறாரென வாதரித் துவந்த
அன்னைவிக் டோரியா ளரிய பௌத்திர!
வாழ்கநீ டூழி வாழ்கநீ டூழி

எழிலார் எட்வர்ட் ஏந்த லோனும்
அருந்ததி யன்ன அலெக்ஜான் ட்ராயாவும்
செய்த தவத்தாற் றிகழும் புதல்வ!
சக்கிர வர்த்தியாஞ் சார்வ பௌம!
பிரிட்டிஷ் தேயம் பிறங்குநற் சிங்கமே!
பரதகண் டத்தர் பராவு மணியே!
உலகம் புகழு முயர்தின கரனே!
வாழ்கநீ டூழி வாழ்கநீ டூழி
அன்னையு நீயே ஐயனு நீயே
பெற்ற பிள்ளைகள் பிழைகள் செய்வதும்
மகிழ்வாய்த் தந்தையர் மன்னித் தருள்வதும்
இயற்கை யென்பதை யெண்ணத் துன்னி
எங்களை யாளுவ தினியுன் கடனே!
சாதி பேதஞ் சமய பேதம்
ஏதும் நோக்கா எழில்ரா ஜாங்கம்
உன்னதே யாகி யுலாவுவ தன்றோ?
எத்தே யத்தி லெத்தகை யரசர்
நீதிகொண் டாண்டார் நின்பரம் பரைபோல்
பகர்தற் கரியநின் பாட்டியார் போன்று
பரிவா யாளும் பண்புனக் கென்றும்
உண்டா மென்ன வுறுதியாய் நம்பினோம்.
ஆண்டவ னங்ஙனம் அருளுக அருளுக.
ஜெயபே ரிகைகள் செழித்து மல்குக.
தெய்வக் கிருபை தினமும் விளங்குக.
பார பட்சம் பாரா வுனது
செங்கோ லோங்குக செங்கோ லோங்குக
வாழ்கநீ டூழி வாழ்கநீ டூழியுன்
வாழ்க்கைத் துணைவியு மைந்தரும் வாழ்கவே.

ASHṬAVADHĀNAM P. KALIYĀNASUNDARA MUDALIYĀR,
F. M. T. S.
A well-known Tamil Pandit of the Madras Presidency, and Professor of Siddhanta Philosophy.

AN ORIENTAL COLLEGE.*

I.

It may be remembered that 14 years ago, we commenced a series of articles in this Magazine on the pre-eminence of Vernaculars and on an Oriental Side to our University. The scheme of an oriental side was then proposed by Dr. D. Duncan and Sir S. Subrahmaṇiya Iyer. We advocated it very strongly at the time, though we at the same time condemned the proposal of some to do away with the vernaculars from the university curricula. We summarised our conclusions as follows in Vol. I., p. 45.

" For the university, to open an oriental faculty, admitting its alumni to high degrees in pure Vernacular literature, insisting on a minimum standard in English, if necessary, you may call the degrees F.A.; B.A., or any other two letters. To admit to university Honorary degrees, men of undoubted native scholarship, on whom the Government is bestowing titles of honor.

" 2. For the colleges and schools to provide chairs to vernacular languages with decent salaries attached to them.

" 3. To provide scholarships and foundations in connection with particular colleges and schools, from government, university and private sources, to enable the best of their alumni to turn out as teachers and translators, providing them with work and means, as soon as their period of scholarship tenure is over, and they have fully qualified and equipped themselves.

" 4. To aid fully and partially from any and all these sources, the work of translating and publishing in Vernacular, approved books in English or on approved subjects, both original and otherwise.

" 5. To add gradually such books into the curricula for the higher degrees in the vernacular.

" 6. To admit to the post of pandits, persons possessing such Vernacular degrees.

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* Proposed to be opened in Madras in connection with the Examination for Titles in Oriental Learning.

"7 To make such degrees sufficient for the entrance into government service which are mostly clerical and up to a pay of Rupees fifty.

"8 To institute some of the Examinations in special tests in the Vernacular as was done before.

"A friend of ours asked us, that if these things are necessary and are carried out, what necessity there was for adding the vernaculars to the ordinary University curricula, and burdening the students with their special study. But this will be ignoring the whole line of our argument and the past history of education in this country. We say that Vernacular Education is absolutely essential for any and every one, and we cannot afford to take away this instrument of knowledge, however imperfectly used from the large class of school-going-population, having regard to the fact, again, that all the reforms proposed now could not possibly be carried out, all at once, and they may not bear fruit all so soon as we may desire, and that a very large class may not be attracted, all at once, by the inducements and facilities. Such a thing must all be a work of time; and as such, the question of doing away with Vernaculars from the ordinary curricula need not be entertained for a moment for the present".

The Scheme fell through, however, then, owing to the strong opposition that was evinced. What was failed to be achieved then was done by the strong advocacy of the Hon'ble Mr. V. Krishṇasvāmi Iyer Avargal and the regulation XV. has been added to the university rules, whereby candidates can go up for titles in Oriental Learning. These titles are Veda, Vedānta, Nyāya or Vyākaraṇa Siromaṇi for those who take up special subjects in Sanskrit alone, and the title of Vidvān in case of candidates who take up any two of the languages in group II which comprises the Vernaculars and Sanskrit, the candidates having to pass the English division of the Matriculation examination.

And the other thing which we feared then has also happened, though not in exactly the same way. The Vernaculars and Sanskrit have not been abolished from the curricula of the University, but practically the same result has been achieved. It is made optional from Matriculation onwards and

we are informed that pupils of 4th and 5th forms refuse to take up vernaculars, as a study of the vernaculars would not help them in the higher causes. It is a pity, yet it is a fact, that students do still regard the university studies as bread studies and their eyes are turned to such studies which will bring grist to the mill. Vernacular studies dont pay and even M.A's in the Vernaculars under the old course, have not had any encouragement. Even the Paṇḍits who may attain to Oriental titles can only remain to boast of their titles, but so far as wordly prospects are concerned, they will only be doomed to disappointment. So that we may be certain that in a few years the general alumni of the High Schools and Colleges would practically know nothing of their mother-tongues and nothing of the treasures buried in their national language. The creation of a few Paṇḍits would not fill up the deficiency. The evils of this course will become more apparent as years roll by. Already the complaint is loud that education now imparted is Godless and Soul-less, and the sources of religious and ethical studies were mostly hitherto in the Sanskrit and Vernacular text-books. And we quoted from Mr. Hodgson who wrote more than 50 years ago to the effect that the study of Vernaculars was '*indispensable in paving the way for any general effective and safe measures of educational regeneration.*' He also wrote that "sound knowledge may be accepted, taught and studied for ages without awaking the strong man, without stirring up the deep waters of a nation's intellect, and that universal experience strongly indicates the entire dependence, in a national sense, of this vivifying power of knowledge, upon that complete fusion of its precepts, with a nation's familiar experiences and wants *which neither hath been nor can be without a vernacular medium.*"

People glibly enough deplore on public platforms the decadence in religion and morals but they do not move their single finger to help in movements which have for their object the improvement of the pupils in these respects. Parents rule the senate and the governing body of Schools and Colleges, and

they fight for these honors, and yet when the time comes when questions of vital interest regarding the vernaculars have to be fought, they grow indifferent or give their votes against the vernaculars. We received a most pathetic letter from the late lamented Dewan Bahadur V. Krishnamāchāriar in which he bewailed that he stood alone in the senate for the fight for the vernaculars! So low have we fallen that in the struggle for existence, and for bread, we are forgetting our own nationality and there could be no nationality without a national religion and language. Why would not parents themselves take up the question and insist on their sons taking up the vernaculars? Why would not the governing body of private institutions continue to impart vernacular education and secure pupils? We hope our people would wake up to the importance of the question and rise in time before everything is lost. Our paternal Government too does not seem to be satisfied with the state of things, and both at Home and in Simla we hear of committees sitting over this question. We wish they would go through the excellent papers of Mr. Hodgson in which he advocated the study of the vernaculars both by the rulers and the ruled as mostly conducing to the maintenance of the British Rule in India. He wrote 'Let us bind the many to ourselves by community of language. Let us *vernacularize* ourselves for their and our common benefit'.

However this be, the most pressing question before us is whether we are going to take any advantage of even the little that the university has proposed to do for the improvement of the vernaculars. None of the private Colleges and High Schools have taken up the question of opening their doors for the admission of pupils who would care to study for the title in Oriental Learning. The university rules require that they should study in an institution approved by the Syndicate for 4 years before they can appear for such an examination. We are sorry to state that the efforts of Mr. J. M. Nallasvāmi Pillai to induce the Tamil Sangam of Madura to re-construct its Kalāsālai so as to take in pupils for this examination have

proved ineffectual. He did not lose heart however and he has been working hard with the co-operation of a few devoted friends to establish an Oriental College in Madras itself, in which Tamiḻ, Telugu and Sanskrit would be taught and we publish elsewhere the prospectus of such an institution. We are glad to announce that M. R. Ry., S. R. M. M. C. T. Pettachi Chettiyār Avargal of Kānāḍukāttān has already sent a large donation for the College and Mr. S. V. Rāmasvāmi Mudaliyār Avargal, son of our late lamented public benefactor of Madras, we mean, Sir Savalai Ramasvāmi Mudaliyār Avargaḷ has also readily promised his help. A strong directorate has been formed, and we hope our Rajāhs and Mahārājahs, noblemen and patriots would come forward to help the institution with their patronage and make it a success.

—THE EDITOR.

The Religion of Socrates.

The religion of Socrates is the same to-day that it was twenty-four hundred years ago. There is more meat, more true religion for the uplift of humanity in the following sermon he recently wrote us, than there is in a whole library of many sermons that have been preached during the last few centuries. The religion that debases self and begs for mercy in the salvation of the soul from an angry Lord, is a relic of the dark ages and has had its day.

My loved one: How simple all our methods would become if we could always realize the Spirit of Divinity within the child and give it time, space, and opportunity to express itself! From within outward is the law of Nature and of the soul. Look for it; make the condition for it; lovingly woo it from its hiding-place—this wonderful Within that is to work all miracles in man and Nature, and make the whole earth the tabernacle of God.—Socrates (*From Reason*).

AN ORIENTAL COLLEGE.

II.

The University of Madras has been fostering the study of our vernaculars ever since its foundation in 1857. Recently the Senators thought fit that our vernaculars should be sacrificed for Science. The School Final scheme has in its very infancy made vernaculars optional. Except in Primary and Lower Secondary Schools, the vernaculars have practically been avoided. The Senators of our University have, in the meanwhile, been good enough, in the interests of our vernaculars, to frame Regulations for the Institution of an Examination for titles in Oriental Learning.

One of the Regulations enjoins—"The course of studies for this examination shall extend over four years and shall be in an institution or institutions approved by the Syndicate," and prescribed the following course of studies in the Dravidian Languages.

1. Advanced Grammar including the Historical and Comparative aspects thereof.
2. Prosody and Poetics.
3. Prescribed Text Books in Poetry and Prose.
4. History of the Language and its Literature.
5. Composition in Prose and Verse.

Another Regulation lays down—"Every candidate who desires to present himself for the Oriental Title Examination shall be required to choose for his examination any two languages in Group I:—Tamil, Telugu, Kanarese, Malayalam, and Sanskrit:" and again, "One of them shall be the *principal*

language in which a higher standard of proficiency will be required, while the other shall be the *subsidiary language* in which the standard of proficiency will be comparatively lower".

One other important Regulation to be born in mind is—"Every candidate for the Oriental Title Examination shall have, previously to entering upon the course prescribed, passed the English division of the Matriculation Examination of the Madras University, or an examination which, in the opinion of Syndicate, is equivalent thereto."

This examination seems to lie on a well considered and rational basis. The course requires a certain amount of guiding and coaching up, even in the case of condidates who may have grounding enough only in one language, in the study of Advanced Grammar in its Historical and Comparative aspects, and of the History of the Language and its Literature. An intelligent study even of the Text-Books prescribed requires help on modern lines.

It is therefore proposed to open a Tamiḷ College in Madras. It will be under the management of a body of gentlemen of leading and learning. Paṇḍits and professors of sound scholarship and culture will deliver lectures on the various subjects. The prospectus is issued now;* it gives all the necessary details.

The opening of the College requires a building, a library, furniture and other appliances, and funds for its up-keep. There are so many Sanskrit Colleges maintained in Southern India under the auspices of certain religious and charitable Institutions, with some help from local gentlemen and Goverment. There has not hitherto been one indigenous Tamiḷ College in the land of the Tamiḷs, except the Śaivaprakāsa Vidyāsālai of the late Āṟumuga Nāvalar, and one Tamiḷ school under the auspices of the present Tamiḷ Saṅgam at Madura, founded by Śrī Paṇḍitturaisvāmi Tēvar, Zemindar of Pālavanattam. The

* Prospectus is published on page 555 of this Number.—*Ed. L.T.*

instituition of an Examination for Titles in Oriental Learning now necessitates the opening of a Tamil College.

The founding and maintenance of such a College may, in addition to giving instruction to candidates for this new Examination, be also instrumental eventually in developing the resources and vitality of our language of pristine and virgin purity, in fostering our Philosophy and opening new views of thought, in a better appreciation and diffusion of our dear old classics, and in promoting and enriching our Prose literature which is comparatively poor and scanty. Some of the patriotic Zemindars and land-holders and other leading gentlemen in the Presidency have promised their help and subscribed some amounts now. Their donations are beginning to come in one by one. We appeal now to the benevolence of others for further help. That Tamil—a language spoken by so many millions of people in India and the British colonies—has not hitherto had an academy of its own, is a stigma attached to the Tamils. The times have changed. Let us put our shoulders to the wheel, and, by dint of perseverance and industry, remove the stigma, and raise our language, and thereby our backward classes, from neglect and lethargy. One Rupee from every Tamil would fill our coffers, and ensure the success of the College. We hope that the Tamils would not leave the language of Tiruvaḷḷuvar and Auvaiyār, the language of Tevāram and Tiruvāimoḷi, the language of Kamban and Pugaḻendi at the mercy of the Primary and Lower Secondary School Master to starve and rot. We are sure our people of incredible fame for so many charities would do their best to make the proposed College a real success. Donations and subscriptions may be remitted to Mr. J. M. Nallasvami Piḷḷai, B. A., B. L., District Munsiff, Guntur, who is exerting his best in the matter.

T. Chelvakesavarāya Mudaliyār, M.A.

PROSPECTUS

OF

THE MADRAS ORIENTAL COLLEGE.

The following gentlemen form the Board of Directors:

1. Dewān Bahadūr T. T. Raṅgāchāriyār, B.A., B.L., Retired District Judge.
2. M. R. Ry. P. RāmaRayanaiṅgār, M.A., F.M.U., of Kālahasti.
3. M. R. Ry. J. M. Nallasvāmi Piḷḷai, B.A., B.L., District Munsiff.
4. Hon. S. T. Shaṇmukham Pillai, Dewān, Ettaiyāpuram.
5. M. R. Ry. S. Anavaratavināyakam Piḷḷai, M.A., L.T.
6. M. R. Ry. T. Chelvakesavarāya Mudaliyār, M.A.
7. M. R. Ry. C. R. Namaśivāya Mudaliyār.

It is a fact well known that the University of Madras has, by a regulation, instituted a title in Oriental learning and will confer the title of 'Vidvān' on any one who passes an examination prescribed for the purpose. The candidates for that examination are to present two of the following languages, Tamiḻ, Telugu, Malayaḷam, Kanarese and Sanskrit. One of these to be the first or principal language and the other the subsidiary language.

2. In view of this regulation and in view of the fact that the Vernaculars together with Sanskrit are in danger, if the present regulations regarding these languages are to take full effect, of being neglected for lack of competent teachers who combine scholarship with culture, and will instil into the minds of their young students a passionate love for these languages and the literature thereof, it is proposed to found a College in Madras where Tamiḻ and Telugu will be taught as the first language and Sanskrit as the subsidiary language, the other Dravidian languages being added in course of time.

3. The college will be under the control of a Board of Management and will be worked by competent lecturers.

Normal training will also be given, as also a course in English so as to enable the candidates who take the Degree in Oriental learning to fill decent situations in colleges and High Schools; and they will have a far better status than the ordinary class of Paṇḍits.

4. At present the College will be situated in No. Mint Street, Madras.

5. The candidates who have either passed the Matriculation Examination or obtained the Secondary School Leaving Certificate are eligible for admission. It is proposed to give stipends to deserving candidates.

6. At present, the College hours will be on all week days 2 hours in the morning 7 to 9, and 2 hours in the evening 6 to 8.

7. The College will begin to work from 31st July 1911. Candidates desiring to join the College are recommended to send up their applications to M. R. Ry. C. R. Namasivāya Mudaliyār Avargal, 130, Govindappa Naick Street, Madras, E., so as to reach him not later than the 20th July 1911.

FORM OF APPLICATION.

1. Name.
2. Address.
3. Age.
4. Language.
5. College or School to which he belonged.
6. If Matriculate the date passing the examination and register No. If S. S. L. C. holder the per cent., of marks obtained in English and Vernacular.
7. Remarks by the Head of the Institution.

SCHEME FOR AN ORIENTAL COLLEGE.

Under regulation XV., of the Madras University, a title in Oriental learning is instituted and the title of Vidvān will be conferred on any one who passes an examination in any two of the languages in group one. (Rule 343).

2. Group I. consists of the following languages.

Tamil.
Telugu.
Kanarese.
Malayalam.
Sanskrit. (Rule 344).

3. A candidate can choose one of these as first or principal language and another as subsidiary language. (Rule 345).

4. It is proposed to have a college where Tamil or Telugu will be taught as a first language and Sanskrit as a subsidiary language.

5. The course of studies has to extend over 4 years and in an institution approved by the Syndicate and the first examination will be in April 1915. (Rule 346).

6. The course of studies will be as follows :—

I. Tamil or Telugu as first language.

i. Advanced grammar including the historical and comparative aspects thereof.
ii. Prosody and Poetics.
iii. Prescribed Text-books in Poetry and Prose.
iv. History of the language and its literature.
v. Composition in Prose and Verse.

II. Sanskrit as subsidiary language.

i. Elementary grammar.
ii. Elements of Prosody and Poetics.
iii. Prescribed Text-books in Prose and Verse.
iv. Composition in Prose only.
v. History of the literature. (Rule 349 and 350.)

7. Under rules 350 and 351, the candidate proposing to enter an institution approved by the Syndicate will have to pass a preliminary examination in the languages he takes up and obtain a certificate of fitness, showing his knowledge of the grammar of the languages and his ability to construe passages of ordinary difficulty and to compose in the languages.

Note:—This will present a difficulty at the outset as most of the candidates would have studied only one language and the rule will have to be modified in consequence.

1. Under rule 353, a candidate previous to entering on the course prescribed, shall have passed the English division of the Matriculation Examination of the Madras University or an examination which in the opinion of the Syndicate is equivalent thereto.

Note:—As it will be difficult to prepare students in English, it is proposed to take as candidates for the college those who have passed the Matriculation examination or the School Final examination.

9. It is proposed to have the college in Madras

10. Candidates can be got easily from those who are not able to prosecute their studies for B.A., or any professional course, and it is proposed to give stipends to deserving candidates to induce them to join the institution.

11. A suitable building with library etc., can be easily secured in Madras.

12. It is proposed to give a course in normal training to the candidates so that they may be fitted to hold decent positions as teachers in schools and colleges.

13. Provision will be made also to improve the knowledge of the candidates in English.

(*Signed*) J. M. NALLASVAMI.

Labour and its Protection in Ancient India.

Modern legislation is devoting considerable attention to the improvement of the condition of the labourer. Mr. Lloyd George who made a special study of the progress of labour in Germany has introduced his bill of national insurance in the House of Commons and in the course of his speech remarked that 'the advantage of the scheme to the state is of course in a happy, contented and prosperous people.' He claimed that the bill if become law would insure the labourer against sickness and unemployment.

The labour-problem is not a new one. It is as ancient as Manu himself. Manu and the law-givers who came after him have attempted to solve it. There are a few verses scattered here and there in the Šāstraic literature which deal with the question directly. The classification of labour which they adopted was the one which they thought was specially suited to the times for which they legislated and was based on the system of castes.

The Sūdra who belonged to the fourth order was fitted by nature to serve. Service to the Brāhmaṇa was his religious duty. If that could not give him sufficient means of living he served a Kshatriya or 'a rich Vaisya'. He was allowed to go to a foreign country and remain there for as long a period as he desired. If he was unable to secure the service of any of the three twice-born castes, he then became an artisan and supported himself and his family.

There were others who practised the several arts. In those days there were intermarriages sanctionod in what was called the direct order, members belonging to the three superior castes taking wives from those next inferior or next by one to those of their own and the children born of such marriages were called Anulomajas. But if a member of an inferior caste married a woman of the superior caste, the tie thus formed was condemned by the Smritis. The children born of such connexions

were put outside the pale of the four recognised orders and were regarded as vile and degraded. These were called Pratilomajas.

Both Anulomajas and Pratilomajas lived by practising the several works of art and it was Manu who made that regulation. "Castes begotten by the twice-born ones on women belonging to their next inferior castes in the due order of enumeration as well as those begotten by men on women belonging to Castes counted in the inverse order of their enumeration, shall live by doing lowly works which the Brāhmaṇas are incapable of doing." * Sons born of Brāhmaṇas 'on their lawfully married Vaisya wives' were called Ambasthas and lived by practising medicines. Sons by Brāhmaṇas on their Sūdra wives were Nishadas and lived by killing fish. Ugrahs were the sons of Sūdra wives by Kshatriya fathers and lived by killing or capturing hole-dwelling animals. These were of the recognised kind. But there were also others of the condemned kind. Sutahs who were born of Brāhmaṇa women by Kshatriya fathers were charioteers. Magadhas who were begotten by Vaisyas on Kshatriya women were traders. Vaidehas begotton by Vaisyas on Brāhmaṇa women lived by guarding the harems of kings. Ayogavas begotten on Vaisya women by Sūdra fathers were carpenters. Lastly there were Chaṇḍāḷas who were born of Brāhmaṇa mothers by Sūdra fathers and who "shall kill, according to the rules of the Śāstra, criminals punished by the king with death and take the beddings and wearing apparels of the executed convicts." † There was a further intermixture. Vēnas, the offspring of Ambastha women by Vaidehas, were drummers. Sairindras, born of Ayogava women by members of the robber castes, lived by dressing hair. Maitreyas born of Ayogava women by Vaidehas lived by singing the eulogies of the king at dawn. Margavas

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* येद्विजानामपसदा येचापध्वंसजाःस्मृताः ।
तेनिन्दितैर्वर्तये युर्द्विजानामेवकर्मभिः ॥ *Manu, X. 46.*

† Manu, X. 56.

begotten on Ayogava women by Nishadas, were boatmen. There were Charmakaras, born of Nishada fathers on women of a degraded caste, who were cobblers. Dhigvanas were tanners. Pandapakas, born of Vaidehika women by Chaṇḍāḷas, lived by manufacturing bamboo made articles. Sopakas, born of Chaṇḍāḷa fathers, lived by working as public executioners. Lastly there were Antyavasayins, born of Nishada women by Chaṇḍāḷas who lived by working as attendants at cremation grounds.

Besides, the three twice-born castes who had ordinarily followed the several duties enjoined on them by the Smritis, made, in times of distress, a departure from their usual avocation, and a member of a superior caste to guard himself against starvation was permitted to adopt the vocation of the caste next inferior or next by one. A Brāhmaṇa might become a warrior or a tradesman. A Kshatriya might trade or take up service under a Brāhmaṇa. A Vaisya might become a servant and so on. Manu regarded trade with respect and he says: "Trade is called Satyanritam and it is good that a man should live by trade."* But there were prohibitions laid down as against members of the superior castes trading in certain articles. A member of a superior caste was punished with the performance of a penance if he served, under any circumstances, a member of the inferior caste. A Brāhmaṇa became degraded 'by selling flesh, lac-dye or salt' or 'by selling milk.' But "a Brāhmaṇa or a Kshatriya, failing to earn his livelihood by his proper vocation......shall live by selling the uncondemnable and wealth-augmenting articles of trade out of those which are (ordinarily) sold by a Vaisya."† Cultivation of indigo was mentioned by Aṅgiras, one of the ancient law-givers and he prohibited a Brāhmaṇa from having anything to do with it. For

* सत्यानृतन्तुवाणिज्यं तेनचैवापिजीव्यते । *Manu, IV. 6.*

† द्विजन्तुवृत्तिवैकल्या त्यजतोधर्मनैपुणम् ।
विट्पण्ययुद्धृतोद्धारं विक्रेयंवित्तवर्द्धनम् । *Manu, X. 85.*

"by rearing up Indigo plants, by selling them and acquiring his livelihood therefrom, a Vipra becomes degraded." *

Labour was protected by law. The relations between the master and the servant were laid down. In those days slavery was in existence under certain restrictions and those who were made slaves by force or were sold by thieves were liberated. If a slave happened to save the life of his master he was released from his bondage, and one who had become a slave to prevent starvation became a free man on payment of the money spent on him by his master. Slavery was accepted in the natural order of castes and a man of the superior caste was never permitted to become a slave of one of the inferior caste. Apprenticeship to an art was also regulated. The apprentice lived in the house of his teacher "for the full period of contract. The student desirous of learning an art, who has received his board from the teacher, must make over to the latter, the fruits of his labour during the period of his pupilage." † There were also laws relating to non-payment of wages. The responsibility of both the employer and the labourer was recognised. If the employer exacted work from the labourer without first settling the wages, he was punished by law "with the tenth part of the profit to be realised from his trade, cattle or corns", which was paid to the labourer. The servant who had received wages, was bound to do the work stipulated for, or he was punished with a fine of double the amount advanced, which was paid to the master and if no payment was made previously he paid an amount equal to his wages. Under certain conditions the employer was permitted to use his discretion in the payment of wages. If the labourer failed to cultivate the fields properly and at the due season, the amount to be paid to him depended upon the will of the master. But "something more than the fixed wages should be paid to the servant if he makes a greater outturn." ‡ In the case of those who could not do the work

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* पालनेविक्रियेचैव तद्वृतेरुपजीवने ।
पतितस्तुभवेद्विप्रः ॥ *Aṅgiras, I. 13.*

† कृतशिल्पोऽपि निवसेत् कृतकालंगुरोर्गृहे ।
अन्तेवासीगुरुप्राप्त भोजनस्तत्फलप्रद ॥ *Yājñavalkya, II. 187.*

‡ Yājñavalkya, II. 198.

owing to sickness some concession was made. "If he (the servant) had been really ill and if after recovery he resumes his work as originally agreed upon, he shall be entitled to his pay dueto him for howsoever long a period." *

The Śāstraic law recognised trade-organisations. There were Srenis which were guilds or companies of traders and artisans. There were Naigamas which were composed of 'persons of various castes coming from different countries for trading purposes. These were a kind of joint-stock companies, for members had shares in them and there was a compact binding them all. Profit or loss was divided among them according to their respective shares. If a member acted without the permission of the general body and caused loss he was bound to make good the loss. A member for extraordinary services was rewarded with the payment of an additional share of one-tenth of the profit. A deceitful partner was turned out and he was deprived of his share of the profit. If a member died in a foreign country, "his share shall revert to his sons, relatives, kinsmen or to his other partners who have returned; and in their absence, to the king." § The king levied a twentieth part of the profits as his royalty and was bound to protect the various unions. He prevented dissensions from taking place among them and compelled the members to follow their respective callings. As public bodies he received deputations from them and "the king should finish the business of persons who approach him in the interest of a public body and send them away after having honoured them with gifts and other marks of royal favour." ‡

Lastly the Smritis made an attempt to make some provision for servants in their old age. Gautama, one of the law-givers, says, "The person, whom a Sūdra might serve as his master, is bound to support him in his old age, even if he becomes incapable of doing further service." C. A. N.

* आर्तस्तुकुर्य्यात्स्वस्थः सन्यथाभाषितमादितः ।
सदीर्घस्याप्यिकालस्य तल्लभेतैयवेतनम् ॥ *Manu, VIII. 216.*

§ Yájñavalkya, II. 267.

‡ समूहकार्य्यआयातान् कृतकार्य्यान्विसर्जयेत् ।
सदानमानसत्कारैः पूजयित्वामहीपतिः ॥ *Yājñavalkya, II. 192.*

NAMMĀḶVĀR'S TIRUVIRUTTAM.

(Continued from page 480 of No. 10 Vol. XI.)

MY SYSTEM OF TRANSLITERATION.

Part II. From the Saṃ-skṛit (i.e., "Maṇi" in the Saṃ-skrit compound "Maṇi-Pravāḷa").

Sanskrit letter	Its English representative	Pronounced as	Serial No of the sounds represented	Remarks
Vowels				
अ	a	a in mon*a*rch	1	
आ	ā	a in *a*ll	2	
इ	i	i in *i*nn	3	
ई	ī	i in cl*i*que	4	
उ	u	u in p*u*t	5	
ऊ	ū	u in pr*u*ne	6	
ऋ	ṛi	ri in "K*ṛi*shṇa"	7	
ॠ	ṛī	ri in "*Rī*-kāra"	8	
ऌ	ḷi	li in "k*ḷi*pta"	9	This vowel is of rare use. It occurs only in the word "k*li*pta" and its cognates.
ए	ē	e in ob*e*y	10	
ऐ	ai	ai in *ai*sle	11	
ओ	o	o in *Oh!*	12	
औ	au	ou in st*ou*t	13	
अं	*m*	*m* in "sa*m*-sāra"	14	
ᳵक	ḥ	ḥ in "Ka*ḥ*-karoti?"	15	
ᳶप	ḥ	ḥ in "Ka*ḥ*-pachati"	16	The sound of *f*.
अः	ḥ	ḥ in "Rāma*ḥ*"	17	

Sanskrit letter	Its English representative	Pronounced as	Serial No. of the sounds represented	Remarks
Consonants				
क	k	k in *k*in	18	These five consonants are named gutturals.
ख	kh	kh in "*kh*am"	19	
ग	g	g in *g*ain	20	
घ	gh	gh in "*gh*ana"	21	
ङ	ṅ	n in si*ng*	22	
च	ch	ch in *ch*ur*ch*	23	These five consonants are named palatals.
छ	chh	chh in "*chh*atra"	24	
ज	j	g in tin*g*e	25	
झ	jh	jh in "*jh*am-kāra"	26	
ञ	ñ	n in ti*ng*e	27	
ट	ṭ	t in *t*all	28	These five consonants are named cerebrals (or linguals).
ठ	ṭh	ṭh in "pat*h*a"	29	
ड	ḍ	d in an*d*	30	
ढ	ḍh	ḍh in "prau*ḍh*a"	31	
ण	ṇ	n in a*n*d	32	
त	t	t in wa*t*er as pronounced by the Scotch	33	These five consonants are named dentals.
थ	*th*	th in "ka*th*a"	34	
द	d	th in *th*en	35	
ध	dh	dh in "vi*dh*i"	36	
न	n	n in *n*ame	37	
प	p	p in *p*en	38	These five consonants are named labials.
फ	ph	ph in "*ph*ala"	39	
ब	b	b in *b*end	40	
भ	bh	bh in "*bh*ak-ti"	41	
म	m	m in *m*en	42	

Sanskrit letter	Its English representative	Pronounced as	Serial No. of the sounds represented	Remark
Consonants				
य	y	y in *y*et	43	These four consonants are named "anta-sthas" (*i.e.*, borderers or semi-vowels?)
र	r	r in *r*ight	44	
ल	l	l in *l*ight	45	
व	v	v in *v*ie	46	
श	š	š in "Šiva"	47	"Šiva" is spelt by some as çiva. Each of these four consonants are named an "ūshman" (*i. e.*, "hot" or "heat-producing" consonant?)
ष	sh	sh in *sh*e	48	
स	s	s in *s*in	49	
ह	h	h in *h*ail	50	
ळ	l	ḷ in f*l*ow 'Agnim-īḷe'	51	

MEMORIAL VERSE (= Karu-virutta-k-kuzhi.)

Specially recited, at the commencement of this Hymn, by devout disciples in honour of our Seer and his holy Psalm.

Ye souls—who, when 'scaped from confinement in the womb,
Fall into Lusts' Dire Pit, and, rolled by sin's force, grieve!*
Learn but a *line* of the Blest Stanzas which the Lord
Of all the dwellers in the town of Kurukai

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* Ponder the follow'ng say'ng too:—

(1) Confinement in the womb, (2) emergence thence,
And (3) childhood ignorant, and (4) friv'lous youth,
(5) Decrepit age, (6) death, (7) hell, by turns grieve stray'rs (from God).
[=(1) Garbha-vāso, (2) janir, (3) bālyam, (4) yauvanam (5) vārdhakam (6) mṛitiḥ, (7) Narakāptir, imās saptāvasthās sam-sāri-duḥkha-dāḥ]
But, at life's ev'ry stage, Saṭh'-kopa, God enjoys:—
(1) Him, "as the fruit of praising long, Kṛishṇa's Blest Feet,"
Uḍaiya-Naṅgaiyār—his mother, first conceived. (*Vide* his Tiru-viruttam, v. 37. Cp. the English expression—"He is a child of many prayers.")
(2) E'en while he's in the womb, on serving God he's bent. (*Vide* his kindred spirit—Seer Periyāzhvār's Psalm No. 2, Decad 43, v. 9. *Vide* also Saint Prahlāda's Biography.)
(3) With love-of-service given ere the knowledge-stage, (*Vide* his Tiru-vāy-mozhi, Decad 13, v. 3.)
He's born as servant of the Wheel-armed Cowherd Great, (*Vide* his Periya Tiru-v-aṇdāti, v. 79.)
And as the Antidote to all ungodliness,
So as to be, e'en then, entitled "Saṭha-kop,"
And as if "love-for-Krishṇa—grown incarnate glowed." (Parānku-śāshṭakam, v. 3.)
(4) In wisdom ripe—while yet a child, as soon as born

Hath sung; thence, 'thout harm to any ends fit for souls,
soul worthy ends,
Live in the Heav'n of Infinite—Eternal—Bliss! [Kiḍāmbi Āchchān[2]. Some ascribe it to Sīrāma-p-piḷḷai, and others to Yāmunāchārya.]

[The follow'ng Gītā-text, th' like lesson gives:—
"Here, e'en the *least* beginning isn't 'thout fruit, although
What 's thus begun isn't prosecuted till the end.

His eyes he closeth, loath ought but God's Face to see; (Cp. his kindred spirit—Nāychchiyār's Tiru-mozhi, Decad 12, v. 4.

(5) Scarce sucks his mother's breast milk, grows by grace alone; (*Vide* his Tiru-vāy-mozhi, Decad 5, *v.* 11.)

(6) "God's Peerless City's Name" he learns, thence 'gins to speak. (*Id.* 55. 9.)

(7) No other speech he'd listen to (*Id.*, 55. 7.), his sole chant be'ng—
"The Conch", "The Wheel". "The Tuḷasi," that is the names
Of what he, *in* the Lord's hands and *between* them, sees.

(8) He, straining ev'ry nerve, doth to God's Temple walk. (*Id.* 57. 5.)

(9) He loathes all children's-play (*Id.*), his sole play 's God-Name's chant. (*Id.*, 57. 3).

(10) Im'tating Kṛishṇa, he his only frolic makes.

(11) Aged sixteen, he, Draviḍ-Veds Four see'ng, God serves,
With gentle—charming speech, more than ambrosia sweet, (*Id*, 55. 2).

(12) With Kṛishṇa for his food, his drink, and all (*Id.*, 57. 1), grows ripe
In the enjoyment of the Lord's Pure Attributes; (Periya Tiru-v-aṇdāti, v. 58.)
And, having hymned Him all through life, would drop his frame
And enter 'neath the Couple of the Lord's Blest Feet; † (Tiru-vāy-mozhi, Decad 29, v. 8.)

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† Thomas à Kempis is by Bishop Ken thus praised:—
"Thrice happy saint, (1) remote from haunts of ill,
(2) Employed in hymn, and (3) dispossessed of will!"—This Praise is prefixed to the Oxford edn. of the *Imitation of Christ*.

Nor from such interruption doth spring any harm
(As in the case of sailors who 're in midsea wrecked,
Or Brāhmans who don't hireling rites perform in full).
In this path of disinterested righteousness,
The smallest striving ever saves from peril great." (II. 40.)
Rāmānuja's Śrīraṅga-Gadya says the same.]

(To be continued.)

A. G.

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(14) Prays that, e'en at the point of death, with phlegm-choked throat,
The Lord would deign to let him ceaseless hymn His Feet; (*Id.*, 19. 3).

(15) His Heav'nward journey through the solar sphere begins—(*Id.*, 29. 3.)
Installed, ere starting, in salvation's blessedness. (*Id.*, 100. 11. Cp. Cowper's lines—showing that the happy man has, even here, a foretaste of heaven).

(16) The Lord's Love Feet which erst, were scarce accessible,
He's priv'leged now e'er wreaths-like fain to wear and serve. (*Id.*, 39. 9; and 23. 1.)

THE TRUMPET CALL.

O ye brothers and sisters! Come together and bind ourselves with love and devotion to God Šivam. Let us bind ourselves by working for a common cause. Let us unite together in our efforts. Let us with one equal temper of heroic hearts, strong in will, strive, seek and find, and never yield. Let us not forget that united we stand, divided we fall. United action gives an undoubted success. Organisation mitigates the labour and enlarges and enriches the fruit of that labour. Let us not forget the past. Still, let us not merely boast of the past and remain dormant with that pride. The past was rich, beautiful, and holy, and it was full and plenty, complete happiness then reigned. No want was felt then. Our Saints and sages *lived* and left the world and mankind better than when they came in. Do we live or merely exist? Who were those saints and sages and saviours? Now where are they? They are present even now here and everywhere. How to see them? How to know them? Hark! Here is the sādana to know them. Know thyself. Realize your self. Therein lies the real education. Dispel your Āṇava-maḷa. It is like the stain on the copper. Rub it away with self-knowledge. Āṇava is ignorance, darkness. How to remove this darkness? Give up all likes and dislikes. Attain Iruvinaiyoppu (Balanced-mind). Dedicate all our acts to God and reach *Malaparipākam*. Then the Lord Paramēšvara (the Supreme Bliss) comes to you and then reveals Himself to you and touches you with His Grace of Šiva-Šakti. Then is our salvation. Action is thy duty. Reward is not thy concern. Remember! Life is real! Life is earnest! Art is long! Time is fleeting! The Future is in your hands. Act—act in the living present! Heart within, and God overhead.

Are you one? Yes. You have a common Religion the Šaivaism which is universal in its characteristics. You have a

common language the Tamil—the sweet as the word denotes. You have also a common Government and owe your allegiance to our Emperor George V. The Tamils are always well known for their loyalty, and courage in the battle-fields. They are trustworthy and self-sacrificing. Preserve those virtues. Awake, arise, and stop not till the goal is reached. Be wise as the serpent, industrious as the bee, circumspect as the ant, loving as the dove and gracious as our Lord God. Fire away famine and fever. Foster knowledge and wisdom. Improve the soil and scatter plenty. Love all beings. Elevate your brothers and sisters that are fallen low. Sink all differences of colour, caste and creed. Ha! Do you hear the cry and wail of the ignorant millions? Do you alone wish to rise up? The load behind you is of Himalayan hugeness. Stretch your arms and lend your help. Take your fellowmen with you. Then your burden is lessened and your ascent is easy. Forget not your self. Forget not your fellow creatures. Forget not your language. Forget not your religion. Forget not your country.

God is Love. Love is Divine. Love man. You Love God. Serve man. Then you serve God. Away with hesitation. Away with lassitude. Before you fell the foe in the front, weed the treachery behind. Courage! Do not be dejected by the repulses. Be truthful. Be honest. Be sincere. Sincerity begets all other virtues.

> "Self-reverence, self-knowledge, self-control,
> These three alone lead life to sovereign power.
> Yet not for power (power of herself
> Would come uncall'd for) but to live by law,
> Acting the law we live by without fear.
> And, because right is right, to follow right
> Were wisdom in the scorn of consequence."

> "Let us, then, be up and doing,
> With a heart for any fate;
> Still achieving, still pursuing,
> Learn to labour and to wait."

"J. N."

THE "ĀGAMIC BUREAU" NOTES.

The Madura Tamil Sangam.

Tenth Anniversary Celebration.

The Tenth Anniversary of the Madura Tamiḻ Saṅgam was celebrated with much eclat on the 24th of May. Dewān Bahadūr T. T. Raṅgāchāriyār, Retired District and Sessions Judge, presided and delivered a very rousing and enthusiastic speech, in which he dwelt at length on the importance of developing still further the Tamiḻ Literature, and on the duty of the people of the Tamiḻ-land to pay increasingly greater attention towards the improvement of their mother-tongue. He reviewed the changes introduced by the University in the vernacular studies, and pointed out the defects in the university course for the vernaculars, and also the greater sphere of usefulness of the Saṅgam in these circumstances and the deep debt of gratitude the Tamilians owe to the President Mr. P. Pāṇḍitturaisvāmi Tevar.

Mr. P. Pāṇḍitturaisvāmi Thevar, in a fine speech, thanked Mr. Raṅgāchāriyār for his presidential address and the trouble he took in coming to Madura in this hot weather all the way from Trivaḷḷūr.

The Meeting was very largely attended and the proceedings lasted over 3 hours.

At the meeting held on the morning of 25th May the following papers were read.

1. "Love" by Śrīmat P. Nārāyaṇa Aiyar, B.A., B.L.
2. "Rāmāyaṇa Viruttaṅgaḷ" by Suṇḍarāchāriyār, Tamiḻ Paṇḍit, Puducoṭṭa College.
3. "Social Reform" by Mr. Mascarenhas Esq., Coral Mills Co., Tuticorin.

The chairman commended the paper of Mr. P. Nārāyaṇa Aiyar highly and in reference to the second paper which was the story of Rāmāyaṇa in 400 and odd verses intended to illustrate every Sanskrit Viruttam, he remarked that great writers like Kamban, and others were probably aware of all

these metres but only adapted such as suited the genius of the language and in reference to the question of Social Reform he said it was a contentious subject and yet he hoped that a time may come when these Reforms may become accomplished facts. A vote of thanks to the chairman was proposed and carried by acclamation.

The Proceedings of the General body of the Members of the Madura Tamiḻ Saṅgam held on the 26th May 1911 in the Victoria Hall, Setupati High School, Madura, under the Presidency of Śrīmān Pāṇḍitturaisvāmi Tevar Avargaḷ.

1. Election of office-bearers.

RESOLVED :—

The Members of the existing Managing Committee, excepting Messrs. L. K. Tuḷasirām and Pālvaṇṇa Mudaliyār, were re-elected; and in the place of the said two gentlemen, the Hon. S. R. M. M. Rāmasvāmi Cheṭṭiyār and Mr. Gōpālasvāmi Ragunātha Rājāḷiyar were elected Members.

Proposed by Mr. T. N. Suṇdararāja Aiyaṅgār and seconded by Mr. J. M. Nallasvāmi Piḷḷai and carried unanimously.

2. (*a*) That rule 1 be amended by adding the words 'a Vice-President' after the word 'President'; the word 'seven' be substituted in the place of 'eight'.

(*b*) That rule 16 be amended by adding 'or Vice-President' after the word, 'President'.

Proposed by Mr. T. N. Suṇdararāja Aiyaṅgār and seconded by Mr. S. Svāminātha Aiyar and carried unanimously.

3. That the Hon. S. R. M. M. Rāmasvāmi Cheṭṭiyār be elected Vice-President of the Madura Tamiḻ Saṅgam.

Proposed by Mr. S. Svāminātha Aiyar and seconded by Mr. Gōpālakṛishṇa Aiyar and carried unanimously.

4. That the two present Secretaries Messrs. T. C. Śrīnivāsa Aiyaṅgār and T. N. Suṇdararāja Aiyaṅgār be re-elected.

Proposed by Mr. S. Svāminātha Aiyar, and seconded by Mr. S. Gōpālasvāmi Aiyaṅgār and carried unanimously,

5. That early steps be taken for raising Funds from the public for the promotion of the subjects of the Sangam.

Proposed by Mr. J. M. Nallasvāmi Piḷḷai and seconded by Mr. D. Savarirāya Piḷḷai and carried unanimously,

6. That the Saṅgam expresses its full sympathy with the scheme proposed by Mr. J. M. Nallasvāmi Piḷḷai Avargaḷ, to establish a Kaḷāsālai at Madras for preparing students for the Examination for Oriental degrees of the Madras University.

Proposed by Mr. S. Svāminātha Aiyar, seconded by Mr. T. N. Suṇdararāja Aiyaṅgār and supported by Mr. T. C. Śrīnivāsa Aiyaṅgār and carried unanimously.

At this stage M. R. Ry., S. R. M. M., C. T. Pettāchi Cheṭṭiyār Avl., of Kāṇāḍukāttān announced a donation of Rs. 1000 for the funds of the Saṅgam and Rs. 50 per mensum for the Kalāsālai.

The President in a most feeling and felicitous speech thanked Mr. Pettāchi Cheṭṭiyār for the kindness and observed that the Saṅgam has found a mother in him by expounding the name of the donor as a compound word meaning that *a mother has been acquired.*

7. Proposed by Mr. J. M. Nallasvāmi Piḷḷai that the Saṅgam gratefully accepts the donation and do convey its thanks to him. Carried unanimously by acclamation.

8. Proposed by Mr. Gōpālasvāmi Aiyaṅgār and seconded by Mr. S. Svāmināṭha Aiyar that rule 5 be amended by the addition of the words. "The Managing Committee shall have power to remove such members as do not pay their annual subscriptions within 3 months after notice." Carried unanimously.

On the motion of Messrs. S. Svāminātha Aiyar Avl., and Śrīmān P. Pāṇḍitturaisvāmi Tevar Avl., Mr. J. M. Nallasvāmi Piḷḷai was voted to the Chair, at the meeting held on the evening.

The following papers were read :—

The first paper read was the one by Mr. T. S. Kuppusvāmi Šāstrigaḷ of Tanjore on the age of Esothara Kāvyam, one of the Five smaller Tamiḻ classics. He pointed out that it seemed to be a translation of the Sanskrit original called Esōtha Charitram and it repeated very many Sanskrit words used in the same place in the Sanskrit work. He quoted parallel verses

from both works to show the agreement in thought also. From these evidences, he concluded that the Tamiḻ work should have come after the Sanskrit work. From the introductory verses in the Sanskrit work it was found that it was written by Vadi Rāja Munivar in the year 1025 A.D., in the time of Jaya Simhan of the western Chalukyas.

The next paper was read by Mēlai Śivalpaṭṭi Kadirēsan Cheṭṭiyār Avl., a learned member of Nagarattar, on Sanmārgam in which he brought out the superior truths of Śaiva Siddhānta which was entitled to be called so, in any way in which the word could be interpreted, and he also explained that a Sabhā named Sanmārga Sabhā had been established in Mēlai Śivalpaṭṭi the object of which was to spread the Tamiḻ Language and Sanmārga as above named and that he has been trying to establish Schools in which Paṇḍits whom the Saṅgam had trained, were employed.

The President Founder of ths Saṅgam complemented the Cheṭṭiyār on his excellent paper which showed his high advancement in the Tamiḻ Language and Śaiva Religion and in his earnest effort to improve the Language and spread the Religion.

Mr. G. Sadāšivam Piḷḷai of Negapatam being absent, his paper on 'சோழநாட்டிடைனபிமானம்' was read by Paṇḍit Suṇḍareša Aiyar, in which he showed that though the Pāṇḍiyans were supporting the three Sangams and the fourth Saṅgam was also established and being maintained by Śrīmān Pāṇḍitturaisvami Tevar, the Chōḻa kings were patrons of Tamiḻ Literature and Tamiḻ poets also.

Papers on Jīvānma by Veṅkaṭasvāmi Nāṭṭār Avargaḷ, a medalist of the Tamiḻ Saṅgam and Jīva Nirṇayam and abstinence and Saguṇōpāsanai were taken as read.

The chairman explained that the object of requiring papers to be read and before a learned assembly of the kind was that that they should show research and careful study of the Tamiḻ Language and Literature and they should not be like papers read in ordinary Societies and he appealed to all to take up the study of Tamiḻ and bring out its excellence.